The Inquirer

THE UNITARIAN AND FREE CHRISTIAN WEEKLY • Founded 1842

REGISTERED AS A NEWSPAPER *No. 6223* *Saturday, October 14th, 1961* *Price 4d.*

ASSEMBLY IN FAITH AND ORDER

MOST of us tend to detect orthodox Christian overtones in such phrases as Faith and Order. The word "communion" too can have a narrower religious connotation than the dictionary generously prescribes. But with a public largely indifferent to the more sectarian Christian definitions, it need be neither misleading nor misplaced to use these broad and basic religious terms and expect them to be given a meaning which common sense dictates and average religious sensibility suggests, especially in our own free fellowship of Unitarian churches.

At any rate the compilers of our Recognition Service this year, at which new ministers are acknowledged and given the right hand of fellowship, have used certain foundation words which it is no doubt hoped will be given a natural religious meaning independent of sectarian prepossessions. At Leicester on 27th October, when the President in the company of the General Assembly Council will attend our annual Recognition and Welcome Service, the officiating minister will suggest that we should all be collectively thankful "for that which binds us together in our free communion of churches, ministers and people" and will invite us to join, as we stand in reverent silence, "in thankful prayer for all those who minister now and all those who shall minister in the future for the maintenance of our faith, the service of our congregations and the cause of truth and liberty in the public expression of religion". That that prayer of thankfulness should be a silent one is perhaps entirely proper when we consider the very individual conceptions that both ministers and congregations have of their respective functions. Here, perhaps, reverent silence is the better part of religious wisdom. In this sharing of wordless communion the minds of ministers and people alike can be peopled with fitting thoughts about re-commitment and re-dedication to those spiritual realities, to which Unitarian congregations give diverse local habitations and not always uniform names.

The Presidential Function

What precisely is this function at these annual services of Welcome and Recognition? It is not just to shake hands with the new ministers in full view of us all, as if nothing else unspoken or unexpressed were happening. He is surely there on our behalf to epitomize our very special religious witness and to embody our own hopes for, and our own homage to, those eager and daring to maintain through the years ahead the threads of our denominational continuity. And so this year he will greet them, say to each a special private word as one minister to another and then publicly proclaim on our behalf, allowing us all to interpret his words according to our own deepest convictions: "I, as President of this Assembly and representing the faith and order of our people, do acknowledge and receive these our brethren as ministers of God, promising to esteem them for their works' sake, to encourage them in their labours and to maintain and strengthen them in their several ministries". And that, let us hope, will be truly meaningful to all and unacceptable to none. We join together indeed "in faith and order". If we did not, we should not be a denomination at all.

Our Denominational Purpose

The ignorant or undiscerning may think of us as a negligible sect and write us off accordingly. The more knowledgeable remember that we embody a fine tradition. Some, perhaps, look at us and see our congregations and ministers as bodying forth an image of what a sensible organised religion of the future ought to be, though well knowing that mere common sense never was and never will be the basis of any significant religious witness. But we, ourselves, carry on, strenuously clinging to what our President (the Rev. J. Harry Smith) has recently called our particular religious "alignment". There is indeed a detectable order and alignment in our characteristic Unitarian way of doing things. We are not perhaps a noble army on the march with everyone in step. But we cry out to ourselves, and we hope profoundly in the face of the world, that we are a religious *force* exerting a pressure here and an influence there.

Who can doubt that we ought to be, most of all, a religious force among ourselves, that our faith is something we share and strengthen each other in? Everything we do as a denomination at every level ought surely to serve one end: to strengthen the faith of us all in Ultimate Realities, however we may individually name them. One suspects that this is sometimes forgotten. If it were more often in our minds, perhaps we should take a greater pride in what we are and how we do things and never neglect to give to the cause that unites us the very best sides of our individual natures and the better part of our human gifts. To quote again our forthcoming Recognition Service, "you were called to freedom, brethren, but only that through love you may serve one another" in the profound conviction that in serving one another in our free religious way we serve the End of Life itself.

Every meeting we hold and every service we share in ought, at some moment and whatever the circumstances, to stir each of us, like Wordsworth's Happy Warrior, to "find comfort in himself and in his cause". *Contributed.*

THE FAMILY CONFERENCE

(Below appears a report of the Family Conference at Hucklow, held in August. It is taken, in part, from a report by Dr. Verona Conway, printed in the National Unitarian Fellowship.)

LET'S turn now from "holiday" to "conference". From seven to nine, or thereabouts, each evening was given over to work in the study groups, of which there were three; on "Denominational Strategy", "Parents and Children", and "Social Service". I was in the latter group, which was led by Keir Murren, who is Minister of the Domestic Mission in Liverpool. Our first four sessions seemed to consist mainly of the exchange of ideas and experiences. Mr. Murren's account of work at the Liverpool Mission was very stimulating and we were also lucky in having as our "scribe" Martin Davies, who has almost finished his Probation Officer's training and could speak of Social Service from the inside. He it was who collected our scattered notions into a unified report which expressed our powerful feeling that the Unitarian movement in this country will not save itself unless it sets out to save the world, and showed our own suggestions as to how we might begin to put this idea into practice.

The other study groups were equally fortunate in their captains and lieutenants, and, like our group, must have valued the informal discussion of really worthwhile topics. The reports prepared by the groups were given to the whole conference on the last day, and as they will, we hope, appear in the *Inquirer*, I shan't try to summarise them for you here. One comment, however, I'd like to make, on the work of the group on Denominational Strategy. They had obviously taken a firm and courageous grasp of pretty well every nettle in the Unitarian field, and I was convinced that they had done a first-class job of hard and honest thinking; but it was really not possible to get it formulated into a short report without leaving a few bits of nettle stuck in the meshes; and when the report was presented to the whole conference it stung to life a lot of healthy and vigorous argument. The group had concentrated mainly on the topic of the small Fellowship, and clearly what we need to do is to try and get more of them going, and test out in action, rather than in argument, what they can do for the Unitarian movement in this country.

★

The first four weekday mornings were given to the so-called "Main Theme" discussions. These began with excellent talks by the invited speakers. The audience split into four parts to scratch heads, air views, and put questions or comments on to paper. These latter, mellowed by a mid-morning cuppa, were then presented to the speaker, or, on the last morning, the panel of speakers; then the debate was thrown open and a good time was had by all. When I tell you that the titles of the themes were "Reason, Freedom, Tolerance, and Responsibility" you'll understand why I'm not going to try and tell you what was said. It's a wonderful experience to take part in things like this; but afterwards one can only say to other people: "Go and take part yourself".

All the same, I might tell you about one thing which I personally found very encouraging; do you remember that in reporting on the G.A. meetings I put in a small plea that those in our movement who had grown up with the traditionally theistic outlook might stretch out their sympathies more warmly to the humanists, agnostics, and self-styled atheists? At this Hucklow conference I got the feeling that sympathies of this kind were growing very vigorously. It's not easy to illustrate this, but there did come one pin-pointing highlight, when someone asked: "What makes atheists come inside our churches anyway?" Bruce Findlow answered: "They have a need", and in a few careful but moving sentences he described this universal human need, and the way in which he and his congregation succeed in giving to many non-theistic newcomers a sense of sharing in something they supremely value.

I've not said anything about what the children did, and can't say much, as I wasn't personally concerned with this side of things. However, they all looked happy and at ease. The Youth group had a study of their own to pursue, under the guidance of John Quick, and they produced as a result a report on the history of Hucklow and the Holiday Homes. This was presented along with the other study group reports on the last day, and it gave us something absolutely fresh and different. I expect they had fun getting it ready, and we older ones certainly enjoyed hearing it and reading it in the Hucklow Herald. That reminds me, I should have mentioned the Herald earlier on. This was our daily newspaper, produced by devoted editors in the small hours of the morning; one hardly dared say the most innocent thing lest it should somehow acquire a sardonic twist and appear in the Herald. But it gave us serious items, too, and the results of all the hard work were valued by everyone.

Let me finish by saying I'm sure that no one, whatever their age, who came to that conference, went away without some real enrichment of thought and friendship.

At the Family Conference held at Hucklow in August, a special group was arranged for children. This was evidently a great success.

There were 16 children under the age of 12 at the Conference. These were catered for in the large lounge at Nightingale House, four and occasionally five adults being with them. The children assembled in the room at 9.30 and it was 12.45 before they dispersed and, as the weather was not particularly good, most of the time was spent in the room, although when it was warm and dry enough they were on the terrace immediately outside, or in the field.

The remarkable fact was that not once was there a quarrel and only once a tear (because the child wanted to continue her work instead of taking a break to play outside.) A baby of six months and a toddler of 1½ years were as much a part of this happy group as the older ones capable of doing really creative work and the tolerance of each child for those older or younger was quite an inspiration.

There were no definite divisions into groups of ages, but as there were several activities going on at the same time, each one chose that which was most interesting to them. The following were the activities which took place during the week, not, of course every day, although many were happening at the same time.

Paper Flowers.—Some realistic roses were made with best-quality crepe paper. Cheaper paper was also used, the comparison of using both, the good material for getting the best results, was a lesson some who had eyes to see must have learnt.

Puppets.—Complete puppets made with papier mache (wet newspaper) took quite a few days to complete, for not only had the head to be modelled, but painted, hair added, clothes made, etc. Then a theatre and scenery and finally a play which was performed at the children's party. It was most entertaining for the adults as well as fun and instruction to those taking part.

Woodwork.—Some old cigar boxes were transformed into boxes of real beauty, and will be treasured for years. First, all the paper had to be removed, quite a tedious job, and then after drying, a very thorough sand-papering. Three 6 year olds excelled themselves in this experiment spending a few hours rubbing hard to produce a perfectly smooth surface without any engraved writing, which is so annoyingly on many cigar boxes. Only those who were really keen, were able to persevere.

A picture from last year's Christmas cards (some really beautiful ones) was chosen, suitable for the shape and colour of the box. This was prepared by waxing and polishing with a clean candle, and after the box was linseed oiled and polished the picture was stuck squarely on the top. The results of these three young girls' work was of the highest merit, A.

A box of bricks, mini bricks, plastic bricks, a plastic farm set, Plasticine, dominoes, a ball, swings and a see-saw with a field and trees, were the basic materials for play for many, especially the younger ones, but pencils, paint, brushes and plenty of paper were used by all the children and there was quite an art gallery at the party for the parents to see some of the promising talents. There was no need to organise any games to keep the group occupied, but they did all learn one hymn, "Jesus bids us shine". They even provided their own pianist.

If they continue to keep these candles lit when they return home they will have received a blessing from this holiday that not only will affect their own lives, but those whom they come in contact.

UNITARIANS AND MISSIONS

By John Rowland

PROBABLY most Unitarians, if they ever have cause to speak to non-Unitarian friends about the magnificent work being done in Assam by Margaret Barr, will have been met by the stone-walling reply: "All Churches do some missionary work." The fact that Margaret Barr is not a missionary, in anything like the orthodox sense of that word, is ignored—and in any event, the distinction is not at all easy to make clear.

In this connexion, too, there is another point which many outside our ranks seem to forget. That is that (I speak here from personal experience) by far the most widely-acclaimed work that Unitarian Churches can do seem to be those services and other events designed to make known to Christians the ideas and the outlook of the non-Christian religions. All-Faiths services attract the biggest congregations of the year, and this is not wholly due to the fact that such services usually have some distinguished preacher. Recently, at Brighton, I gave a series of sermons dealing with the outlook of four of the non-Christian religions—Hinduism, Buddhism, Islam, and Judaism—and these were attended by considerably more than our usual number. Moreover, as a result of one advertisement in a local paper, a number of people who were not Unitarians came to these services.

★

Yet some churches continue to spend time and energy and money on missions. (I must hasten to say that I know that they consider they have Biblical warrant for such work.) In Brighton recently there was held a missionary week, in which several churches and nineteen missionary societies of one kind and another collaborated. The programme of the week's meetings contained information concerning seventy-five missionary societies and training colleges. The wording of some of the announcements in this programme seem to me to be worth considering, if only in that most of us had come to think that the old idea of the heathen in his blindness, bowing down to wood and stone, had been forgotten. For instance, one mission states: "Forces of nationalism, communism, and materialism, together with revived heathen religions, combine to oppose the messengers of the Cross." Another remarks: "Moslim (*sic*) souls are still in desperate darkness and in need of the Saviour." Elsewhere in the programme are appeals for missionary work in countries like Austria and Italy, where a very large proportion of the population belongs to the Roman Catholic Church, which (however mistaken we may feel its theology and its general policy to be) is, after all, a Christian Church.

I say nothing about the medical missions. They are, on the whole, doing the same kind of work as that being undertaken, amid so much difficulty, by Margaret Barr, even though the medical work is sometimes allied to a theology so dogmatic and so hopelessly out-moded that few educated people can accept it.

★

There are even a number of missions to the Jews; and those of us who have Jewish friends, orthodox or liberal, know that they are perhaps the most religious people in the modern world, whose position is so firmly rooted in tradition and the feeling for the past that few of us would wish to alter or disturb it.

One wonders how many of those who subscribe to the work of these missionary societies have ever really met Muslims or Jews, Buddhists or Hindus. It is notable that several of the missionary colleges which advertise in the programme of this conference do not, apparently, include comparative religion among their subjects of study—or if they do so include it, do not think it of sufficient importance to warrant mention.

I do not know what will be the reaction of fellow-Unitarians to all this. My own feeling is one of shocked surprise. There is, of course, much that western peoples can do to help those who dwell in less advanced countries; but I certainly do not feel that part of this should be in the direction of imposing on them a theology which more and more people in the West are abandoning. Missions to South Africa, for instance, if the aim of religion is to change people's outlook on life, should surely be directed more at the white than at the coloured population of that unfortunate country; yet here there is the paradox that the vast majority of the white South Africans are already members of a Christian Church.

All of this, in fact, boils down to the eternal message of liberal Christianity, which, as I see it, is a message of kindly toleration and understanding. The International Association for Religious Freedom, the World Congress of Faiths, and similar bodies are doing much to bring together those of differing points of view—not to impose one set of beliefs on all, but to reach a position of mutual understanding and even mutual affection. That, and not an effort to convert those who are still described as "heathen," should be the aim of Unitarians.

A LAYMAN'S DIARY

September 24 (Sunday). The morning service at our church was taken by Miss Kathleen Garry, who spoke to us about the death of Dag Hammarskjöld. In the United Nations building in New York (I did not know this) there is an open Meditation Room which was largely planned by Mr. Hammarskjöld; he gave much thought to the importance of giving it a design and a symbolism which would be appropriate for the people of many faiths who would visit it. (Naturally none of the accustomed symbols of any particular faith could be used.) The result is a small bare room, of which one wall only is decorated (with a simple abstract pattern); and in the middle stands a single block of ironstone, lit by one lamp from above.

Some day I should like to see a picture of this room; it sounds very fine. Miss Garry read us an account of it (mainly in Mr. Hammarskjöld's own words) which appears in the current number (September 22) of the Quaker weekly *The Friend* (1/- post free from 46 Chancery Lane, London, W.C.2). To all who are looking for satisfying non-Biblical readings I would commend this description of a quiet little room "dedicated to silence in the outward sense and stillness in the inner sense . . . a place where the doors may be open to the intimate lands of thought and prayer".

★

In the evening it was good to see Bishop Ambrose Reeves, lately Bishop of Johannesburg, appearing briefly in *The Sunday Break* (ITV) to continue his witness for the rights and dignity of the Africans in South Africa. Several vacant Anglican bishoprics have been filled recently, but so far Bishop Reeves has not been appointed to a see in England. I know that "the authorities" (who *are* they anyway ?) may feel, and he may perhaps agree, that some other appointment than a bishopric in England may give greater scope for his gifts of courage and concern; but I do hope that we shall soon learn that a worthy post has been found for him.

★

About Religion (ITV) was facetiously entitled *The Advent Cometh*, and this made one fear the worst. Not without reason, either. The usual mistake was made: too many people had been invited to talk. Apparently a group of advertising agents who are also church folk (mainly Anglicans, I think) want to launch a campaign of prestige advertising to popularise the "image" of The Church, and this plan has had a somewhat subdued welcome, even in Anglican circles. The idea was discussed in bits and pieces by a Catholic priest (neutral), a Mr. Target, a *British Weekly* contributor (highly critical), an Anglican clergyman who is head of a religious publishing concern (perhaps the S.C.M. Press), an independent advertising agent (dubious about it all) and the pioneer of the scheme, Mr. John Davis (enthusiastic). There was also an ITV chairman who was rabidly pro-Davis and who severely hackled and interrupted his critics, which is not my idea of a chairman's function. (Most chairmen are superfluous in these programmes anyway.) The independent advertiser thought that the churches should decide *what* they are going to advertise before they considered *how* to advertise it. One specimen advertisement of Mr. Davis's was shown: I felt it was hardly above the level of "Drinks

Pinta . . ." or " People Sneered When I Paid In Cash ", and the Anglican publisher said he thought it was " corny ". The whole programme was rather ragged. Surely church advertising should be like a coral island ; the visible bit on top should be gradually built up on a solid foundation of unseen rock below the surface.

★

We switched to the BBC for the News, and got the closing moments of their religious programme *Meeting Point*. It turned out that a highly topical discussion on " Fear between Nations " had been put on at the last minute, in place of the rather dull-sounding advertised programme which we had skipped. The discussion on Fear had been by Canon Edward Carpenter and a psychiatrist, and I imagine it was very good. I don't think any advance warning of the change was given ; it is a pity that sometimes when the BBC do strike a light they hide it under a bushel.

★

September 25. (Preston.) On my rare working visits to Preston I always find one or two things to stir the imagination. (In an earlier *Diary* I mentioned the dynamic notice in the station left-luggage office which begins, " All Persons, Having Lost Cloak Room Tickets . . . ." It is still there, I am glad to see.)

★

For instance, I learn tonight from the local evening peper that no more members are being accepted in the St. Ignatius Bingo Club—it is full. I thought I was pretty well up in saints' names, St, Gregory Nazianzen, St. Charles Borromeo, St. Andrew-by-the-Wardrobe and so on ; but St. Ignatius Bingo is a new one. A younger brother of St. Ignatius Loyola, I suppose.

And then, I wonder why there are two full-sized ordinary pillar boxes at the corner of Guildhall Street and Fishergate, almost touching each other, and both in use. One is marked GR and the other E II R. Was the second one put up by mistake—a wrong map reference, perhaps ? Or was the earlier one going to be removed, but saved at the last minute by a public outcry, led by John Betjeman ? No doubt at G.P.O. headquarters there is a bulky file inscribed Preston Pillar Boxes, and harassed civil servants groan when it is deposited on their desks: " Oh no, not the *Preston* file again ! "

★

Finally, in a brightly lit shop-window there is a slowly rotating bottle, about two feet high, inscribed " Don't Bottle Up Your Worries ". On a closer inspection this turns out to be an unconventional " plug " for the Personal Help Service run by Preston's Medical Officer of Health, Dr. Burnett : he has organised a regular counselling and practical help service for people with worries of any kind, nothing barred. So often, with local authority services, it is easy to find a department which will unblock drains, or eradicate mice, or empty dustbins, but not so easy to know where to go if one simply has a vague unformulated need for help, or a fear or worry which is difficult to explain over the cold counter of an information bureau. Here, for a change, is a municipal department which is trying to get through to the *human* needs behind the sanitary and hygienic details. I should like to see a shop window like this one in every High Street in the land.

Correspondence

Letters should be addressed to the Editor, "The Inquirer" 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

Christian Therapy

Sir: David Doel in his letter on September 30th says, " In other words the essential qualification for a ' healer of souls ' is that he shall have experience and knowledge of the things of the soul ". The word soul is a rather vague term, and I think in psychiatry it is more the healing of *emotions* they consider.

That is why a " healer ", lay or medical should first have had his or her own emotions " healed "—as far as this is possible—by an analysis. If not their own unconscious emotional problems prevent them from seeing objectively the same emotional problem in their patient, and they are unable to help him in that. Freud himself is said to have had emotional black spots in his theory, and his treatment of patients, because he was never analysed.

Agape, Christian charity, sympathetic interest in the patient, and intuition are all very important factors in the healing process, but because a minister may have these qualities it does not mean that he or she may not have their own unconscious emotional black spots.

I wonder if a minister, clergyman or priest, whose role is equated with the virtues, is really the most helpful person with whom people would feel completely free to let out all their deep unconscious " evil " emotions.

If he had been analysed he would know how to meet these " evil " emotions objectively, helpfully and with no moral censure. Without it he might cause more emotional difficulties, as might an un-analysed psychiatrist. Without this knowledge, also, he would only be dealing with the superficial conscious level, and would not know how to reach, or deal with, the deep unconscious emotional levels from where all the trouble originates.

To read books and know a problem intellectually is very different from having experienced it emotionally, which is what an analysis aims at.

Yours, Mary Barfield.

History

Sir: In his article " The Third Day He Rose Again ", Malcolm Rutt finishes his paragraph on Paul's journey to Jerusalem with the words " so much for history ". History, however, cannot be dismissed so lightly.

Paul went to Jerusalem to achieve an understanding with the Jerusalem leaders. Paul was placed in a dilemma when James detected the weakness in Paul's position, that is, that Paul was preaching against the peculiar spiritual claims of Judaism, and still claiming to be an orthodox Jew. He was asked to test his position, and in the middle of proving such, he was attacked by a Jewish mob.

His ultimate fate is unrecorded, but it is a fact, as S. G. F. Brandon has stated in this month's " History Today " that " from Paul's teaching has stemmed the foundational doctrine of Christianity ".

History has played an important part in that achievement, and cannot be dismissed with the words " so much for history ".

Yours, B. G. Smith.

Invitations

Sir: I shall be grateful if ministers and members of our congregations will send me the names and addresses of students coming to Sheffield University or to Colleges in the area.

Sheffield, 10. Yours, G. Stanley Whitby
(*Secretary, S.D.U.A.*)

Sir: The University of London Unitarian Society, of which I am chaplain, is anxious to get in touch with all young Unitarians coming to London this autumn to attend University or training college. I should be grateful if ministers and others would send me names and London addresses as soon as possible.

London. Yours, Jeremy Goring.

Sir: I shall be grateful to any of your readers who will send me the names and addresses of undergraduates from our churches who are coming up to Oxford. They will be welcome at the services in Manchester College Chapel, and to membership of the Society of Worshippers and the University Schweitzer Society, of which the Secretary is Mr. H. G. Brown at Manchester College.

Oxford. L. A. Garrard.

Germany

Sir: In reply to Mr. Guise, as I understand it the Soviet Union has always been in favour of free elections on an all-German basis as part of the settlement of the German problem in pursuance of the Potsdam Agreement and repeatedly urged this on the other Powers until 1955 when the decision to rearm the Federal Republic under the old Nazi generals so deepened the division of Germany as to render elections on such a basis impracticable.

Yours, F. W. Adams.

Supply

Sir: Twenty services on one Sunday; who is this tower of strength within our own ranks ? Reveal his name; let us honour him. Away with the pseudonym " Supply "; it cannot be his real name. Let those, who are served by him, have no more of this secrecy. Use the chapel notice boards; buy a little space from the *Inquirer*. Make him feel proud of the work he is doing for our movement. Oh dear, I'm sorry; may not be a " him ". Perhaps it's a " her "; maybe it's more than a bit of both. What about it you congregations; please show a little more gratitude; it only requires a little effort; much less than it takes the " amateurs " to put their services together.

Leicester. Yours, Tom Gregory.

SOCIAL AFFAIRS

By Arthur Peacock

I HAVE been taking a look at the findings of the Social Service study group which met during the Hucklow Family Conference. It contains various criticisms of the Social Service Department along with some suggestions both for its work and that of local churches. Where the latter is concerned little that is fresh is suggested and most of the points raised have been stressed more than once by the Department either in these pages or through its various reports. The one really practical suggestion is that a conference of Unitarians who are professional social workers be held.

A new situation

In this connection the word professional tends to take on a new meaning. It is not just someone who is paid but has come to mean someone who has had the benefit of special training for social work. Where churches can help locally today is in the effort to bring about closer relationships between the Statutory Officers and those in church ranks who are willing to give up some of their leisure time for social work. Effective co-operation can avoid unnecessary duplication and can ensure that voluntary workers give their services where the local need is most acute.

How Ministers can help

At a conference held lately to discuss the problem of Prisoners After Care—a Home Office committee is investigating the subject now—it was pointed out that progress in this field is restricted because of lack of professionally trained workers. Very real service is rendered by such bodies as the Discharged Prisoners' Aid Society which does recruit many of its best helpers from Christian layfolk but it, too, has need always of helpers.

At one time it was our practice to hold one service each year at which Social Service matters were the sermon theme. The practice has tended to fall into disuse because of the growing number of "special" Sundays. Ministers could, though, do a useful job if from time to time they directed the attention of their young people particularly to the opportunities for social workers that exist today for those Christian folk who feel they have a sense of vocation.

Old People

The Hucklow findings make special reference to the need for helping old people. The subject is covered very fully in the latest report of The National Old People's Welfare Council (1/6). In its chapter on "Help from the Churches" it is suggested that "churches should be represented on old people's welfare committees", but it also adds that "the degree to which the various religious denominations have co-operated over the years varies considerably".

The report stresses the point I made above concerning the need to avoid overlapping. Churches ought not to make any move without consulting the local old people's welfare committee. Very often the latter can suggest the name of an elderly person who would welcome a ministerial visit.

Hunger

Missionary pamphlets are not usually our concern. But one just issued in the *Christian Focus* series by Edinburgh House Press merits careful study. It carries the grim title "Hunger" and in its three dozen pages, Leonard Hurst presents facts and figures about the under-developed lands and why their plight should be our concern. One point he stresses seems to me very much to the point. He writes, "The politics by which the world is now dominated sometimes demand that aid should be given to poor countries in the interests of commending the democratic or communist way of life. To give aid to the hungry peoples in order to commend either the democratic or communist systems is likely to arouse suspicion more than anything else. In any case the business of feeding the hungry is not merely a matter of commending an ideology to people. It is a life-and-death matter involving a political revolution. The politics inherent in the Christian Gospel are revolutionary and are based on the conviction that the welfare of all the peoples of the world is the responsibility of all the peoples of the world and that there can be neither security, nor peace, nor health for any nation while two-thirds of the world is hungry, disease-ridden, poverty stricken and without hope".

This booklet—it costs two shillings—would make good discussion-group material.

Capital Punishment

Another new publication dealing with an urgent subject of current concern comes from the Howard League for Penal Reform. Its title is "Corporal Punishment"; Facts and Fiction (1/-). Those who advocate corporal punishment sometimes accuse its opponents of being sentimentalists. This report suggests "the boot is on the other foot" and that it is the supporters who are emotional while the opponents produce the facts and figures. There are certainly plenty of these in this carefully written appraisal. There is not room to make quotations only to stress that the report concludes by asserting that "the existence of corporal punishment might in the long run increase rather than decrease the amount of violent crime. It would mean in effect that the law itself had failed to comply with the moral standards it is intended to support and the moral life of the community would inevitably suffer as a result".

What Unitarians are doing

I believe that much more social work is being done by our congregations and their individual members than the friends who met at Hucklow thought possible. I would like to get more accurate information. If your church is engaged in any corporate effort, co-operating with local officers or committees, please let me know something of the work undertaken. I'd equally like to hear about the contribution individuals are making. (Write me, Great Frenches Park, Copthorne, Crawley Down, Sussex.)

Religious Instruction

Our study is reaching its final stages. The Hucklow findings suggest that it is arguable whether the subject was in our province. It seems to be forgotten that we initiated the study at the request of the General Assembly Council. The study is very much related to our particular work for one of our major concerns is to discover whether the present methods provide a satisfactory basis for fostering religious feeling and moral principles. In the period that there has been compulsory religious worship and instruction there has been also marked juvenile irresponsibility and misdemeanours. We want very much to find out the extent of religious influence of both school and home on young people. Our report is, I think, going to occasion considerable interest and discussion.

BEDFORDSHIRE UNITARIAN FELLOWSHIP

On Tuesday, September 26th, twenty-seven people gathered to hear a most interesting talk on "Bedfordshire in Bunyan's Day" given by Mr. H. G. Tibbutt, F.R.Hist.S., Research Secretary, Congregational Historical Society.

The pleasure of the evening was enhanced by the fact that those present included a party of thirteen from the Northampton church, a Quaker and his wife from Hitchin, and our own members from far afield. A collection was taken for Oxfam £1 10s. 4d.

RAJA RAM MOHAN ROY ANNIVERSARY

A pilgrimage of the London Brahmo Samaj went to Bristol on the 27th September, 1961, to commemorate the 128th anniversary.

A prayer service was held at the Lewin's Mead Unitarian Church, where the divine songs were sung by Mrs. Sushama, sen. The tribute by the Rev. Magnus Ratter was very appropriate; he dealt with the good relationship established between India and Great Britain by Raja Ram Mohan Roy.

The party visited Arno's Vale Cemetery, where wreaths were laid on behalf of High Commission of India; London Brahmo Samaj and all Brahmo Samajes of India; "Ashar" and Bengali Institute; Bristol-Indian Association; Mr. Krishnaswami, Dr. S. S. Dutta; Mrs. S. Sen and Rev. Ratter paid tributes.

Mr. Krishnaswami gave a reception at the University Senior Dining Room. Short speeches were given by Mr. Krishnaswami, Dr. S. S. Dutta and Mr. Amit Chanda. A brief showing of the ceremony at the cemetery was screened at T.W.W. and B.B.C. recordings were given by Mrs. Sen and Mrs. Mohan.

THE INTERNATIONAL RELIGIOUS FELLOWSHIP CONFERENCE

By Gwyneth Roberts

DURING an autumn when international dissension has brought new fear and fresh news of aggression and intolerance have reached us daily, it has been valuable to recall the annual gathering of the International Religious Fellowship whose aim is "to work for international co-operation brotherhood, and understanding through the medium of personal contact and shared experience among young people of all religious faiths". An I.R.F. Conference is not simply a number of lectures and discussions, an opportunity to travel to another country, or a gathering of several nationalities. It is an attempt to express the liberal attitude in an exchange of view, through worship, and in fellowship.

For what emerges is not a simple agreement on questions that concern us, but through the attempt to understand many sincerely held beliefs, through conveying our own convictions to others, we may come to understand both the responsibilities and the freedom of the religious liberal.

★

Ninety delegates from six nations, including Japan, assembled at Rotenberg Castle in the Anelbach Valley, near Heidelberg, Germany. This youth centre stands on a hill overlooking the village and vineyards; the exterior remains unchanged, but inside all is modern, light and comfortable. The theme that brought us to the conference this year was "Authority in Liberalism and World Religions". The study guide had been written by Dr. S. L. Verheus of Holland, who spent the week with us at Rotenberg as our study leader. In this introduction to the conference, Dr. Verheus outlined the problems of a time "In which there is a real longing for that form of religious experience that gives us both the certitude that we understand the authority we have to obey and a faith that may still be called liberal, not being bound to certain too-human documents or traditions.

The first speaker at the conference, Dr. Harry Merserve, Director of the Academy of Religion and Mental Health, New York, spoke of "Authority and Discipline in a Free Society". Some kind of authority is basic to an orderly life but the more democratic a society is, the more internal are its sources of authority. A liberal may acknowledge the validity of the sources of external authority but may challenge their alleged finality. Dr. Meserve spoke of two main sources of external authority, one being intellectual and the other social. It is from a working combination of these that we continuously derive authority in liberal religion. Therefore discipline must spring from within the individual. Freedom and responsibility move constantly together and there must be a continuous balancing between these for society to grow. The future of liberty rests in the capacity of individuals to practice these inward disciplines more perfectly.

★

Our role of listeners now changed, and we split into small study groups to tackle different aspects of the problem of authority. Education, society, politics, the family, religious toleration and co-operation, were some of the subjects discussed during long afternoon sessions under a blazing sun. A short pause for tea, and we again gathered under the trees for an open session with the speaker.

Perhaps to give us time to assimilate new thoughts and ideas, we were free the next day and went on a visit to Heidelberg. We were "guided" through the castle on the hill, and wandered through beautiful churches down in the town. Our sight-seeing was somewhat marred by a heavy thunder-storm which sent us scurrying under a bridge over the river. As the rain poured down, we noticed the incredible high-water mark which the flooded river Neckar had once reached.

Refreshed, we returned to the study theme once more and listened to Dr. Jan van Goudoever of Hilversum lecture on "Tradition and Authority". Dr. Goudoever analysed the three stages in the whole process of tradition: to receive from others; to digest what we receive; and to pass on to others. For the greater part we are unconsciously formed by the tradition in which we live. Liberal religion lays less emphasis on rites, symbols and dogma. This makes its traditions less easily transferable to others. It is only the few who have personal experience in the field of religion. The few discover new realities and create a new language to describe their experiences. We cannot experience their vision but must live by faith through the tradition which we share.

Discussion on the theme continued both in the study groups and more informally at odd moments. But there were I.R.F. affairs to discuss and settle at this annual get-together of a very scattered group. A number of commissions tackled a variety of problems—finance, organisation, international contacts, responsibility for next year's conference. This culminated in a meeting where each report was again discussed and accepted.

And so the week slipped through our fingers. We had sung all the old songs and learnt some more, we celebrated Swiss national day with the traditional bonfire, and wound up the week with the usual "stunt night". And we had also worshipped together each morning under the clear blue sky. At the closing service, six candles were lit for each country attending and we heard blessing spoken in English, German, Dutch and Japanese.

Next year the main conference goes to America where plans are already being made to welcome those of us who can make the long journey. For the remainder there will be a conference at Windermere in the Lake District. This year we welcome three young people from Japan; by next year there is hope that a number of I.R.F. candles will have been lit in other countries.

THE LONDON DISTRICT AND SOUTH EASTERN PROVINCIAL ASSEMBLY

Some 340 Unitarians from Wales, southern England and the London district gathered at Essex Church on 23rd September to listen to the Rev. R. B. Gibbs, Director of Unitarian Extension of the American Unitarian-Universalist Association. The speaker's purpose was to explain the methods used by his department in its considerable missionary enterprise, and his story was one of success. In the thirties of this century American Unitarianism was at a low ebb, but today the problem is not one of "smallness" but of "bigness". Many of our American churches have to hold more than one service a Sunday in order to accommodate their members, and no effort is made to attract the same people to the two services. Indeed, the minister is concerned with one act of worship and one sermon used on more than one occasion, and thereby the unity is preserved in the congregation's worshipping activity. The speaker regarded the holding of two distinct and separate services as detrimental to congregational life and wasteful of energy and initiative on the part of both minister and congregation.

An affluent society, an increase in the birth rate, the growth of suburbia, the search for refuge from mass-mindedness and an intense interest in realities were regarded as factors making for the remarkable growth of Unitarianism in America in recent years. Many fellowships have been formed, and when a fellowship has attracted 100 members effort is made to provide it with a minister and a settled place of worship. Religious education is regarded as a continuing process from childhood to adult life, and trained personnel and systematic courses of instruction are integral parts of church life. Children are not "exposed" to adult acts of worship. Both fellowship and congregation make use of pamphlets intended to acquaint inquirers with the message of Unitarianism, and the advertising of activities in the life of a congregation is carefully thought out and presented at some seasons of the years with a considerable intensity. It has been found that the months preceding Easter and Christmas are particularly good times for advertising, because the public at these seasons is concerned with its thoughts about the theological implications of these two great festivals. Unitarian beliefs are set out in positive fashion in all publicity material, and no attempt is made to provide pat answers to people's questions. In all expansion work in fellowship or congregation a considerable contribution of effort is required from the laity.

At the close of the meeting the Rev. J. Kirby, Secretary of the General Assembly, indicated what was being done by our Publicity Department, and urged delegates to persuade their congregations to make use of the facilities it provides. The President of the L.D.P.A., Mrs. Amy Long, acted as Chairman for the meeting, and Miss Janet Shaw officiated at the organ.

THE CALENDAR OF THE CHURCHES

SUNDAY, OCTOBER 15, 1961

ABERDEEN, Unitarian Church, Skene Street, 11 and 6, Rev. Colin Gibson
ABERYSTWYTH, New Street Meeting House, 11, Rev. J. H. Cyriam Davies
AINSWORTH, Unitarian Church, Knowsley Road, 11.15, Rev. B. Gill
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Rev. Peter Godfrey
ASTLEY, Unitarian Chapel, Manchester Road, 6.30, Supply
BATH, Trim Street Chapel, Unitarian, 11, Rev. Sidney Spencer
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Agnew
BELFAST, First Church, Rosemary Street, 11.30 and 7, Rev. Dr. John McLachlan
BESSELS GREEN, Old Meeting House, 11, Rev. E. D. Davies
BILLINGSHURST, Free Church, High Street, 11, Mr. S. R. Martin
BIRKENHEAD, Unitarian Church, Clive Road, 6.30 (October 22), Rev. Maurice Johnson
BIRMINGHAM, Church of Messiah, Broad Street, 11, Rev. Dudley Richards, 6.30, Rev. Barbara Thomas
BIRMINGHAM, Waverley Road, Church and Hurst Street Mission, Small Heath, 6.30, Mr. R. D. Woodall
BLACKPOOL, North Shore, Dickson Road, 11 and 6.30, Mrs. H. Varley
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Mr. Frank Lowe
BOLTON, Bank Street, 2.30, Sunday School, 10.30, Rev. E. Shirvell Price, 6.30, Rev. W. Stephenson
BOLTON, Unity Church, Deane Road, 10.30, Rev. A. J. Long, 6.30, Special Service
BOLTON, Walmsley, 3, and Halliwell Road, 6.30, Supply
BOSTON (Lincs.), Unitarian Chapel, Spain Lane, 6.30, Rev. Henry Hall
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. S. P. Whitehouse
BRADFORD, Broadway Avenue, 3.15, Mr. J. F. Patrick
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. Frank A. Bullock
BRIDGWATER, Christ Church, Dampiet Street, 3, Sunday School, 6.30, Rev. Wm. Millar
BRIDPORT, Unitarian Chapel, 11, Vacancy
BRIGHTON, Christ Church, Unitarian, New Road, 11, Rev. John Rowland and 6.30 Rev. John Kielty
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. Birtles
BRISTOL, Oakfield Road, 11, Rev. A. H. Birtles, 6.30, Mr. R. L. Nicholson
BURY, Bank Street, 11, Rev. F. M. Ryde
CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Rev. A. W. Vallance
CARDIFF, The West Grove, Unitarian Church, 6.30, Rev. T. J. Jones
CHATHAM, The Church of the Great Companions, Hammond Hill, 3, Rev. A. Peacock
CHELTENHAM, Bayshill Unitarian Church, Royal Well, 11, Sunday School, 6.30, Rev. John M. Quirk
CHESTER, Matthew Henry's Chapel, Trinity Street, 11, Rev. E. H. Shaw, 6.30, Mr. A. S. Patterson
CHESTERFIELD, Elder Yard Chapel, 10.45 and 6.30, Rev. Winifred Brown
CHOWBENT CHAPEL, Atherton, 10.45 and 6.30, Rev. Kenneth Twinn
COVENTRY, Great Meeting House, Holyhead Road, 11 and 6.30, Rev. E. H. Morris
CREWE, Free Christian Church, Beech Street, 6.30, Supply
CREWKERNE, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. Dicken
CROYDON, Unitarian and Free Christian Church, Friends Road, 11 and 6.30, Rev. G. Kereki
DENTON, Wilton Street Chapel, 11 and 6.30, Rev. F. Cotter
DERBY, Friar Gate, Unitarian Chapel, 6.30, Supply
DITCHLING, Old Meeting House, 10.45, Rev. J. R. Walker
DONCASTER, Free Christian Church, Hall Gate, 11 and 6.30, Rev. Alec L. Findlow
DOVER, Adrian Street, Unitarian Church, 11, Sunday School, 6.30, Rev. Helen Phillips
DUBLIN, Stephen's Green West, 11.30 and 7.30, Rev. E. Savell Hicks
DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30, Rev. N. Kirkham
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. Kenneth Wright
DUNDEE, Unitarian Church, 53, Constitution Road, 11, Rev. Douglas Webster
EDINBURGH, St. Mark's Church, Castle Terrace, 11, Rev. E. G. Lee
EXETER, George's Meeting, South Street, 6.30, Rev. Dr. F. D. Meyer-Klugel
GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. Harry Smith
GLASGOW, St. Vincent Street, Unitarian Church, 11, Rev. Allen Kirby
GLOSSOP, Fitzalan Street, 2, Sunday School, 10.45 and 6.30, Rev. W. H. Cordell
GLOUCESTER, Barton Street, 3, Rev. John M. Quirk
GODALMING, Meadrow Chapel (Farncombe), 6.30, Rev. G. Mabel Beames
GUILDFORD, Ward Street Church, 11, Rev. G. M. Beames
HALE CHAPEL, Hale Barns, 10.45 and 6.30, Rev. Glyn J. Price
HALIFAX, Northgate End, 6.30, Rev. Frank Walker
HASTINGS, Free Christian Church, South Terrace, 11 and 6.30, Rev. Denbigh Hilton
HINCKLEY, Great Meeting, Baines Lane, 11 and 6, Rev. E. A. Davies
HORSHAM, Worthing Road, 11, Rev. J. Martin Hall
HUDDERSFIELD, Fitzwilliam Street, 11, Rev. Frank Walker
HULL, Unitarian Church, Park Street, 6.30, Rev. Ernest Penn (also 11, every 1st and 3rd Sunday)
HUNSLET, Unitarian Church, Joseph Street, Leeds, 6.30, Mr. S. Thomas
KENDAL, Market Place, Unitarian Chapel, 6.30, Rev. T. E. Nuttall
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. Edgar W. Hill
KNUTSFORD, Brook Street Chapel, 11 and 6.30, Rev. Albert Smith
LANCASTER, St. Nicholas Street Church, 6.30, Supply
LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. Brian L. Golland
LEICESTER, Narborough Road, 11, Junior Church, 6.30, Supply
LEICESTER, The Great Meeting, East Bond Street, 11 and 6.30, Rev. A. B. Downing
LEWES, Westgate Chapel, 11, Rev. Basil Viney
LINCOLN, High Street, Unitarian Chapel, 6.30, Rev. H. W. Kenworthy
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. Dr. P. N. Tindall
LIVERPOOL, Bootle Free Church, 11, Rev. C. A. Piper
LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. Ken Morris
LIVERPOOL, Gateacre Chapel, 11, Rev. Eric Phillips
LIVERPOOL, Hamilton Road, Everton, 3, Sunday School, 6.30, Rev. C. A. Piper
LIVERPOOL, Hope Street, 6.30, Rev. Eric Phillips
LIVERPOOL, Ullet Road, 11 and 6.30, Rev. E. Basil Short
LONDON, Bell Street, Edgware Road, 6, Rev. Walter M. Long
LONDON, Blackfriars Mission and Stamford Street Chapel, 6.30, Mr. John Wilkins
LONDON, Brixton, Effra Road, 11 Mr. A. K. Bird
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30, Rev. Graham Short
LONDON, Forest Gate, Upton Lane, 11, Rev. T. E. Dalton
LONDON, Golders Green, Hoop Lane, 11 and 6.30, Rev. Magnus C. Ratter
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 11 (Family Service) Rev. R. E. Gossling
LONDON, Hampstead, Rosslyn Hill, 11, Rev. Gerald Wearn
LONDON, Ilford High Road, 11, Mr. J. Rowson, 6.30, Rev. T. E. Dalton
LONDON, Islington, Upper Street, 6.30 Rev. A. V. Fox
LONDON, Kilburn Unitarian Church, Quex Road, 11, Rev. A. V. Fox
LONDON, Lewisham Unitarian Church, High Street, 11, Dr. Jeremy Goring
LONDON, Mansford Street Church, Bethnal Green, 6.30, Mr. R. H. Cormack
LONDON, Richmond Free Church, Ormond Road, 11, Rev. Walter M. Long
LONDON, Strand Unitarian Church, Essex Hall (opposite Law Courts), 6.30, Rev. Rodney Taylor
LONDON, Stratford, West Ham Lane, Unitarian Church, 6.30, Rev. Rosamond H. Barker
LONDON, Wandsworth Unitarian Church, East Hill, 11, Rev. Arthur Peacock (also 6.30, 1st Sunday in the month)
LONDON, Welsh Unitarian Church at Hampstead, Rosslyn Hill, 2nd and 4th Sundays 6, Rev. T. L. Jones
LONDON, Wood Green, Unity Church, Newnham Road, 6.30, Rev. A. Peacock
LYTHAM ST. ANNES (Ansdell), Channing Road, 11, Rev. E. W. Deakin
MACCLESFIELD, King Edward Street, 10.45 and 6.30, Rev. Peter Jones
MAIDSTONE, Unitarian Church, Market Buildings, 6.30, Mrs. Muriel Hilton
MALVERN, Friends' Meeting House, Orchard Road (by permission) 3, (third Sunday of each month), Women's League Service
MANCHESTER, Blackley, Unitarian Chapel, Chapel Lane, 6.30, Rev. W. Beer
MANCHESTER, Cross Street Chapel, 10.45, Rev. C. H. Bartlett, 6.30, Supply
MANCHESTER, Failsworth, Dob Lane Chapel, 10.45 and 6.30, Rev. Donald Mills
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. Maurice Binder
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. W. Hill Waring
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Supply
MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. C. H. Bartlett
MANCHESTER, Renshaw Street, Mission, 6.30, Supply
MANCHESTER, Stand Chapel, Whitefield, 10.45, Rev. Sydney H. Knight, 6.30, Rabbi P. Selvin Goldberg
MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 11, Supply
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Supply
MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. Kenneth Sherratt
MARPLE, Unitarian Hall, 31, Stockport Road, 11, each Sunday
MIDDLESBROUGH, Free Christian Church, 6.30, Rev. Lawrence Hallworth
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. John Storer
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. J. Mather
NEWPORT, Isle of Wight, High Street, 6.30, Mr. Derek Stirman
NORTHAMPTON, Kettering Road, 11, Rev. H. L. Short
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. Kennedy
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. Gordon Bolam
OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. Harold A. Gore
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Supply
OXFORD, Manchester College Chapel, 11.30, the Rev. the Principal
PADIHAM, Nazareth Unitarian Church, Knight Hill, 10.30, and 6 Rev. J. McClelland
PARK LANE CHAPEL, nr. Wigan, 11 and 6.30, Rev. Gordon L. Clarke
PLYMOUTH, Unitarian Church, Notte Street, 11, Supply, 6.30, Rev. J. R. Blackburn
POOLE, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. Dibble
PORTSMOUTH, John Pound's Memorial Church, High Street, 11, Junior Church, 6.30, Rev. John R. Sturges
PRESTON, Unitarian Chapel, Church Street, 6.30, Rev. L. Hall
RINGWOOD, Hants, The Meeting House, 11, Supply
RIVINGTON CHAPEL, nr. Horwich, Lancs., 3, Rev. R. I. Pritchard
ROCHDALE, Blackwater Street, 10.30 and 6, Rev. F. W. Barr
ROTHERHAM, Church of Our Father, 10.45 and 6.30, Supply
SALE, Atkinson Road, 11, Supply
SCARBOROUGH, Unitarian Church, Westborough, 6.30, Rev. G. W. Parkinson
SHEFFIELD, Attercliffe, 6.30, Supply
SHEFFIELD, Fulwood Old Chapel, 11, Rev. P. Baker Morris
SHEFFIELD, Unity Church, Crookesmoor Road, 11, Rev. S. Tredinnick, 6.30, Rev. P. Baker Morris
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. Stanley Whitby
SHREWSBURY, High Street, Unitarian, 11, Rev. J. R. Blackburn
SIDMOUTH, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. Gordon L. Stuart
SOUTHAMPTON, Church of the Saviour, London Road, 11, Mr. John Church
SOUTHEND-ON-SEA, Darnley Road, 6.30, Supply
SOUTHPORT, Unitarian Church, Portland Street, 11 and 6.30, Rev. L. Chandler
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. R. G. Kimball
ST. HELENS, Corporation Street, 6.30, Supply
STOCKTON-ON-TEES, Wellington Street, 6.30, Rev. A. D. Williams (also 11, Second Sunday in the month)
STOURBRIDGE, Presbyterian Unitarian Chapel, 11, Rev. C. Simpson
SWANSEA, Penrard Free Christian Meeting House, 11, Rev. L. Baker Short
SWANSEA, Unitarian Church, High Street, 6.30, Rev. L. Baker Short (also 11, First Sunday in the month)
SWINTON, Swinton Hall Road, 6.30, Rev. W. H. Waring
TAUNTON, Mary St. Chapel, 11, Rev. Wm. Millar
TENTERDEN, Old Meeting House, Ashford Road, 6.30, Rev. T. L. Jones
TODMORDEN, Unitarian Church, 10.45 and 6, Mr. J. C. Turner
TORQUAY, Unity Church off The Terrace, 11, Rev. Charles Easton
TROWBRIDGE, Conigre Unitarian Church, 6, Rev. Sidney Spencer
WALLASEY, Memorial Church, Manor Road, 11, Supply, 6.30, Rev. E. H. Shaw
WALSALL, Unitarian Free Church, Stafford Street, 11, Rev. R. J. Williamson, 2.30, Sunday School (Service, 6.30, last Sunday in month)
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. Eric Wild
WARWICK, Unitarian Chapel, High Street, 7, Rev. H. Maguire
WATFORD, Friends' House, Church Road (by permission), 7.30 (last Sunday in the month)
WEST BROMWICH, Lodge Road, 10.45, Children's Church, 6.30, Rev. R. J. Williamson
WEST KIRBY, Brookfield Gardens, 11, Rev. Maurice Johnson (also 6.30, First Sunday in the month)
WHITBY, Flowergate, 2.30, Rev. G. W. Parkinson
WILMSLOW, Dean Row, 10.45, Rev. Stanley R. Butler, Styal, 6.40, Rev. Stanley R. Butler
YORK, St. Saviourgate Chapel, 6.30, Mr. J. Walker
THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., Essex Hall, 1-6 Essex Street, Strand, London, W.C.2.

AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Supply
MELBOURNE, Unitarian Church, Cathedral Place, C.2.; Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m. second Sunday in each month, Evening 7 p.m. Rev. V. James
PERTH, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. Featherstone, 132 Duke Street, Scarborough, West Australia.
SEAFORD COMMUNITY CHURCH, Austin Road, Seaford (Vic.), S.S. weekly at 10 a.m. Public Worship, fortnightly, 2.30 p.m. Minister: Supply
SYDNEY, New South Wales, Unitarian Church, 15 Francis Street (off College St.), 7.15, Supply, Minister Telephone L.X.5321
UNITARIAN FELLOWSHIP OF AUSTRALIA, 1 Grice Alley, Melbourne, C.1. Minister: Supply. Meetings as advertised.

CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Rev. Leonard Mason
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. John H. Morgan
VANCOUVER, B.C., Unitarian Church of Vancouver, 1550 Tenth Avenue West, 9.30 and 11, Rev. A. P. Hewett

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Road, 10.30, Children's Programme, Mr. M. J. Webb
WELLINGTON, Service suspended—Enquiries—Mrs. Warren, Tel. 41-272

SOUTH AFRICA

CAPE TOWN, Hout Street, 11, Sunday School, 7, Service, Supply

THE LINDSEY PRESS

ALIENATION AND FELLOWSHIP
by Dr. D. Russell Davis
Reader in Medical Psychology, Cambridge
Essex Hall Lecture 1961
2s. by post 2s. 2d.

THE WAY OF PRAYER
A Manual of Daily Prayers and Readings
2s. by post 2s. 2d.

ESSAYS IN UNITARIAN THEOLOGY, A SYMPOSIUM
Edited by Kenneth Twinn, M.A.
8s. 6d. by post 9s. 2d.

PRAYERS OF FAITH AND FELLOWSHIP
A selection of prayers from many liberal sources, English and American, arranged for public worship or private devotion.
6s. by post 6s. 8d.

THE LINDSEY PRESS
ESSEX HALL, 1-6 ESSEX ST., STRAND, LONDON, W.C.2

Miscellaneous

DUPLICATING, Verbatim Shorthand, Typewriting (MSS/Tapes), Translating.—Mabel Eyles, 10 Beaconsfield Road, London, N.11. ENT 3324.

HELP AGED REFUGEES overseas by using our attractive, colourful Christmas Cards. You will be pleased with the varied selection from 4/- to 9/- per dozen. Send for sample set of nine different cards 5/6 post paid. Proceeds help aged refugees and other destitute overseas. Published by the Trustees of Voluntary and Christian Service, 139 Oxford Street, London, W.1.

ATTRACTIVE CHRISTMAS CARDS which will please your friends and bring help to the needy. See HELP AGED REFUGEES above.

Change of Address

Martin Fieldhouse announces that until June, 1962, his address is: 4 Wm. James Hall, Harvard University, Cambridge 38, Mass., U.S.A.

National Peace Council

Public Meeting on "Peace Plan for Berlin", Central Hall, Westminster, Monday, October 16th, 7.30 p.m. Unitarian Peace Fellowship asks London Unitarians to attend.

The London Unitarian Sunday School Society

A Conference

RE-THINKING RELIGIOUS EDUCATION

AT ESSEX HALL

SATURDAY, 28th OCTOBER

2.45 to 7 p.m.

Discussion led by Rev. S. Knight, Rev. E. D. Davies, Mrs. Arciszewski and others. Chairman: Rev. T. E. Dalton.

Tea at 4.30 p.m.

For news of Unitarian Churches and personalities and views read the

UNITARIAN

Published monthly, twopence per issue, or four shillings per annum, post free. Business manager, G. Harrison, 2 Wolseys Close, Stretford, Manchester.

Special rates for fifty, a hundred, or more copies, making the *Unitarian* an ideal insertion in monthly calendars.

ADVERTISEMENT RATES
Births, Marriages, Deaths, Changes of Address
2 lines, 6s. 0d. minimum. Each additional line, 2s. 0d.
Miscellaneous—Prepaid
6d. per word, minimum 5s.
W. Heron Biggs Press Organization Limited
Kingsgate House, 115, Holborn, London, W.C.1
Telephone: CHAncery 8752
Display Rates on Application Special Terms for a Series

Holiday Accommodation

ALL desiring warm, cosy hotel for October holiday should write now for illustrated brochure. Summer lasts longer in the sheltered winter resort which claims "Britain's best climate". Accommodation from 8 gns. inclusive—no gratuities. Good food. Two lounges (TV). Central heating. Premier position, facing full south, opposite double-deck promenade, near churches, theatres, sun lounge, pavilion. 100 sun shelters. NORMANHURST, Sea Front, ST. LEONARDS, Sussex.

THE INQUIRER

All letters and manuscripts for the Editor must reach him not later than Saturday evening for publication the next week. All communications must be accompanied by the name and address of the sender.

Subscription Rate: £1 5s. 2d. per annum (post free).

Those having any difficulty in obtaining copies of the paper should communicate direct with the publisher.

Address: 14 Gordon Square, London, W.C.1.
TEL.: BUS 7554 Editorial: BUS 2012

Death of Mrs. Sydney Martineau

As we go to press we learn with deep regret of the death of Mrs. Sydney Martineau at the age of 92.

Death

Gore.—On Tuesday, October 3rd, 1961, Alice Ada Gore, of Stanningfield, Bury St. Edmunds, Suffolk, widow of the late Richard Gore of London, aged 101 years.

The Brookfield Unitarian Church

GORTON, MANCHESTER

announces that the

£2,500 APPEAL FOR REPAIRS AND RENOVATIONS

is now open and donations should be sent to

The Treasurer, N. H. Dunkin, 53 Addiscoh Avenue, Denton, Manchester

Mr. H. F. T. Tuttle

Pendleton Unitarian Free Church has lost one of its leading personalities through the sudden death of Mr. H. F. T. Tuttle, aged 43 years.

Mr. Tuttle held several offices: Vice-Chairmanship of the congregation, Chairmanship of the Pendleton Everyman Players, membership of the Management and Sunday School Committees.

Mr. Tuttle will be greatly missed for the willing manner in which he did his work, and above all for the vitality, cheerfulness and friendliness of his personality.

Making the Church Beautiful

MEMORIAL GIFTS

Brass Vases and Flower Bowls
Brass Tables
Brass Fixtures
Chair Seats
Communion Tables
Hymn Boards
Oak Book Desks
Ministers' Chairs
Organ Screens
Pews and Seats
STAINED GLASS
Memorial Windows
Offertory Plates

Designs and Prices submitted (Post Free) with ILLUSTRATED BOOKLET (Kindly state likely need)

The Church Craft Studios
G. MAILE & SON LTD.
7a DAYBROOK STREET, LONDON, W.1

Printed by SOUTH ESSEX RECORDERS, Ltd., High Road, Ilford, Essex, and Published by THE INQUIRER PUBLISHING Co., Ltd., at the Temporary Office, 14, Gordon Square, W.C.1.—Manchester (Wholesale) JOHN HEYWOOD, Thursday, Saturday, Oct. 14, 1961